

# THE MEDIUM

AND DAYBREAK:

A WEEKLY JOURNAL, DEVOTED TO THE

## HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF SPIRITUALISM.

No. 2.]

LONDON, APRIL 15, 1870.

[PRICE ONE PENNY.

### ON SPIRITS.

SPIRITS are not, as is often imagined, a distinct order of creatures; they are the disembodied souls of those who have lived upon earth. Whoever, therefore, believes that the soul survives the body, *ipso facto* admits the existence of spirits. A very false idea of these is generally entertained. They are not, as some believe, vague and undefined beings, nor flames, like Will-o'-the-Wisps, nor spectres, as in ghost stories; they are beings like ourselves, having a body like our own, only fluid and normally invisible. When the soul is united to the body in earthly life it has a double envelope—the one heavy, coarse, and destructible, which is the body, the other fluid, light, and imperishable, called the perspirit. In man there are, then, three essential parts: 1st, the soul or spirit, that intelligent principle in which reside thought, will, and moral sense; 2nd, the body's material wrapper, connecting the spirit with external creation; 3rd, the perspirit, a fluid, light, imponderable wrapper, the connecting link between soul and body. When the exterior wrapper is worn out, and can no longer work, it falls, and is stripped from the spirit, as the shell from the nut, the bark from the tree, the skin from the snake, in a word, as we lay aside an old worn-out coat. This we call Death. Death is but the destruction of the material wrapper; the soul lays it aside, as the butterfly its chrysalis; but she preserves her fluid body or perspirit. With this, she becomes the being we name a spirit, and now, freed from her earthly load, can permeate space, and traverse distances with the rapidity of thought.\* Spirits, then, not being abstractions, but concrete and circumscribed beings, peopling space, it follows that at any moment, if the veil concealing them from our view were lifted, we should recognise in them a surrounding population.

Spirits have all the perceptions they had on earth, only in a higher degree, because their faculties are no longer deadened by matter; they experience sensations unknown to us; they see and hear things which our limited senses permit us neither to see nor hear; darkness exists not for them, save for those whose punishment is the temporary loss of light. All our ideas reverberate in them, and they read our minds as an open book; so that, though we could conceal from our fellow man when in the flesh, we can no longer hide from him when he becomes a spirit. Spirits are everywhere among us, beside us, observing us, elbowing us incessantly, by their unintermitting presence in our midst. They are the agents of various phenomena; they play an important part in the moral world, and, up to a certain point, in the physical world also; thus do they constitute one of nature's forces. From the moment we admit the survival of the soul, or the spirit, it is rational to admit also the survival of the affections; otherwise the souls of our friends and kindred would be eternally lost to us. Since spirits can go everywhere, it is equally rational to admit that those who have loved us during their earthly life, love us still after death; that they come to us, desire to communicate with us, and to this end use the means at their disposal. This is confirmed by experience; experience in fact, demonstrates that spirits retain the earnest affections they had on earth, that they like returning to those they have loved, especially when they are attracted by remembrance and feelings of affections experienced towards them, while they reciprocate indifference and neglect.

The aim of Spiritism is the verification and study of the

\* The soul is thus a simple being, the spirit a double, man a triple being; it would, therefore, be more correct to reserve the word soul, as designating the intelligent principle, and the word spirit for the semi-material unit formed of this principle and the fluid body. But as we are unable to conceive the principle isolated from matter, or the perspirit without the intelligent principle, the words soul and spirit are in common parlance employed as convertible terms.

Manifestations of Spirits, of their faculties, of their happiness or misery, of their future—in a word, acquaintance with the Spiritual World. These manifestations being established, afford irrefragable proof of the existence of the soul, of its survival after the body, of its individuality after death, in other words, of a future life; thus do they refute materialistic doctrines no longer by arguments, but by facts. It is common, among those unacquainted with Spiritism, to believe that spirits, merely by severance from matter, attain omniscience, and supreme wisdom. This is a serious error; spirits, being the souls of men, do not acquire perfection in leaving their tenement of clay. The spirit's progress is gradual; only by degrees does it lay aside its imperfections and acquire the knowledge it lacks.

It would be as illogical to admit that the spirit of a savage or a criminal becomes immediately wise and virtuous, as it would be contrary to God's justice to think it would eternally remain in its inferiority. As there are men of all degrees of knowledge and ignorance, of goodness and wickedness, so it is with spirits. Some are frivolous and tricky; others, liars, swindlers, hypocrites, spiteful, revengeful; others, again, are possessed of the sublimest virtues, and of wisdom in a degree unknown on earth. This diversity of spirits is one of the most important points for us to consider. It explains the good or evil nature of the communications given: the discernment of spirits, therefore, claims our utmost care.

ALLAN KARDEC.

Mr. Benjamin Coleman presents his compliments to the Editor of THE MEDIUM AND DAYBREAK, and begs that he will give publicity to the following announcement which forms part of an article which will appear in the May number of the *Spiritual Magazine*.

1, *Bernard Villas, Upper Norwood, S.E.*

DR. J. R. NEWTON.

In a second letter which I have just received from the eminent healer, Dr. Newton, he announces his intention of leaving America for England on the 27th of April; and he may therefore be expected in London before the middle of May.

This excellent Christian philanthropist informs me that he intends to remain in England for a year, and that his powers will be devoted to healing, without fee or reward of any kind, all sufferers who may seek his aid. I am told by a correspondent, that Dr. Newton has not only acted on this principle for some time past—during which period he has made many miraculous cures—but that he has also dispensed a large amount in charity amongst his afflicted brethren.

Such single-minded and unselfish devotion to the cause of suffering humanity commands our highest respect; and, as I am sure it will be agreeable to the feelings of a large portion of the Spiritualists of England to meet Dr. Newton as soon after his arrival as may be convenient to him, I shall make arrangements forthwith to give the worthy doctor a PUBLIC RECEPTION, to be held at the Assembly Rooms, Harley Street.

For this purpose I solicit subscriptions to defray the necessary expenses, and I shall give priority in the distribution of cards of admission—to the extent of the accommodation at my disposal—to those whose names I may receive, and in the order in which they may be sent to me.

The surplus, I propose, with the sanction of the subscribers, to contribute to the support of Mr. James Burns' Institution, Southampton Row; and, if in my power, to aid any other Spiritual movement which may require assistance.

## CHILDREN'S PROGRESSIVE LYCEUM.

By A. J. DAVIS.

*An Idea of the Human Mind.*

A child is the repository of infinite possibilities. Enfolded in the human infant is the beautiful "image" of an imperishable and perfect being.

In the baby constitution we recognise the holy plans of Divine Goodness—the immortal impartations of Divine Wisdom—the image and likeness of the Supreme Spirit—the possibilities of the greatest manhood, womanhood, or angelhood. The human mind is the most richly endowed. Its sphere of influence and action is the broadest. It is empowered to hold dominion over time, events, things, and circumstances. It draws its life unceasingly from the divine life of Nature. It feeds on the phenomena of truth. It aspires intuitively after perfection. It rises to the sphere of individuality and freedom. And it includes all the laws and conditions of growth, variety, genius, renewal, progress, and completeness.

"Man is the measure of all things," said Protagoras, one of the Greek sophists; "and, as men differ, there can be no absolute truth." "Man is the measure of all things," replied Socrates, the true philosopher; "but descend deeper into his personality, and you will find that underneath all varieties there is a ground of *steady truth*. Men differ, but men also agree: they differ as to what is fleeting; they agree as to what is eternal. Difference is the region of opinion; Agreement is the region of Truth: let us endeavour to penetrate that region."

*An Idea of True Education.*

Harmonial spirit-culture is the noblest work of the sciences. Man, at first a frail and helpless being, waits and yearns for the revelation of inherent possessions. The wailing and pleading infant, a loving and confiding creature of sympathy and imitation, is bound to the Spirit of Nature by ties that cannot be severed.

The divine image is *within*. It is the end of true education to develope that image, and so truly, too, that the child's individuality and constitutional type of mind shall not be impaired, but rather revealed in its own fulness and personal perfection. "Be ye perfect even as the Father in heaven is perfect," is an injunction of sublimest import. Every faculty and every function of the individual is amenable to that heavenly principle. Everything has "a glory of its own." The highest aim of education is to reveal the life and the *form* of that individual perfection which Divine Wisdom has implanted in the human spirit.

Different minds demand different methods. The same questions do not arrest and unfold the intuitions of dissimilar persons. For this reason it is impossible for one teacher to quicken and instruct every type of character. Parents seldom find the true avenues of approach to the inner life of their different children; and thus, often, the young at home grow restless and discordant, and fail to vindicate the divinity of their natures, inherited from the infinite fountain of all Goodness.

*True Method of Spirit Culture.*

Children are social. The ties of friendship are the ties of divine love. The life of the infinite God flows through the social affections. There is no life where there is no love. Heart touches heart in the sphere of heavenly friendship. The lips grow rosy and dewy with tender and eloquent words of wisdom under the magic influence of unselfish affection. The tongue and the eye are the true organs of instruction. *Conversation!* It is the heavenly method of teaching. The intuitions and the thinking faculties are touched and strengthened by living words. The fields of Nature lend endless charms to the quickened intelligence. The realms of science, philosophy, literature, art, and music, belong to the spirit. The youthful heart is full of aphorisms. The infallible words of God's truth, on the wings of genius, come forth when the right questions are lovingly put. Forms and strict routine are required only for the external and fleeting purposes of education. Austere text-books and solemn teachers are adapted to schools where children are to be instructed and "finished" for an outward work in the busy world of things and sense. But we are reminded that "Wisdom's ways are ways of pleasantness."

True education is addressed to the Reason through the social affections; whereby the child-nature is made to grow in goodness, and to bear the fruits of righteousness.

*The Teacher's True Starting-Point.*

The spirit of a child is free and undefiled. The God-code of everlasting truth is written in its attributes and intuitions. Whatever its parentage or nativity, and however much its nature may be warped, twisted, and embittered by circumstances in early years, the young immortal spirit is pure and spotless as is the heart of an angel. From this point we start—affirming the interior purity of the child's spirit, and denying that the infant nature inclines to everything that is evil and wicked. Theology teaches that "the little foibles and peevish freaks of the infant are early workings and manifestations of corrupt and depraved human nature." And further, the creed teaches that a supernatural "Grace is necessary to convict, convert, renovate, and sanctify a person, so that he may enjoy the heavenly kingdom of Christ."

Our starting-point is radiant with the gospel of "good news:" that the life of a child is a pure stream—flowing unceasingly from the God-fountain of infinite perfection; that the human soul is the product of an infinitely wise and good Father; and that there is in every nature, however depraved in condition and manifestation, an immortal spark of holiness, a pure principle of self-redemptiveness,

from which the perfect image and state of angelhood may be unfolded.

The intrinsic goodness of the infant spirit is the basis of the celestial superstructure we labour to erect.

The government of Father-God through the love-spirit of Mother-Nature, is one and universal. The heavenly government, although varied in its forms and adaptations in the different spheres and societies according to the varied condition of the countless inhabitants, is purely and simply one of universal *LOVE* and *WISDOM*. The *life* of everything is *Love*; but the *form* thereof, the shape in which that love appears, is determined by *Wisdom*. The impulse to look up toward heaven is as natural as the beating of the heart; and it is equally natural to feel and acknowledge dependence upon the eternal Soul of things. Children first learn this lesson at home in the tender ties of love that bind them to father and mother; and subsequently the lesson is enforced by every relation of life and society. To teach in accordance with the Divine Government, is our aim and plan.

(To be continued.)

[From "The St. Louis Republican."]

*A QUEER GHOST.*

## THE PRANKS OF A DEPARTED LITTLE GIRL IN BLUE IN A RURAL HOUSEHOLD.

East St. Louis has a veritable sensation. Not a criminal incident, nor an outre accident, but a haunted house. It is not exactly in East St. Louis, but near enough to be easily accessible and sufficiently peculiar in the character of its hauntings to excite a vast amount of comment, and even no small amount of excitement.

The spirit-possessed mansion is situated on the Belleville-road, a little over two miles from East St. Louis. It is a small frame house, on what is known as the Bobbinez Farm, and is occupied by Mr. V. Bennett and family, and is a little withdrawn from the road. It is now some time ago since the first spiritual manifestation occurred, but more recently the noises and voices have grown louder and more frequent until the fame thereof has ran throughout St. Clair county and further.

The producing cause of all the commotion is said to be the spirit of a little girl in blue, who or which is frequently visible to a little girl of Mr. Bennett's family. A curious feature of the affair is, that the operations of the spirit, or spirits are not confined to the night, but occur in open day. Coats and other garments hung on hooks in the wall are seen to drop to the ground; then again they will move slowly up and regain their position on the hooks. Noises are heard—scratching noises—as if a child's fingertips were being drawn over the dry plaster of the ceiling and walls. Disturbances will be heard in the garret, but on running up there it is found empty and silent. A child's voice is reported to be often heard—a merry voice, suggestive of mischievous pranks. Nay, more, it is firmly alleged that the voice answers questions—not difficult queries; but such as could be answered by any ordinary young girl. Sometimes the voice is a faint elfin whisper; then again more clearly a genuine human voice. It will keep up a dialogue sometimes and at others will only speak in sentences and be audible to particular persons. This saucy spirit, however, goes further, and pulls the children's dresses and disturbs furniture. On Friday, as is reported, one of the little girls was coming in from the well, and could hardly get along, owing to "the way the thing was pulling me."

As above indicated, one of the family, a little girl, avers that she sees the spirit. It is that of a little girl, about twelve years of age, dressed in blue merino frock, with furs, and wearing a bonnet and cloak.

Numbers of people from East St. Louis and vicinity have visited the house, and all come away amazed with wonder. Among others, it is said that Father Zabel, of the Catholic Institute, was called to the house on Thursday, and expressed the opinion that it was an evil spirit. A special reporter, dispatched to the scene, became unnerved, and could only furnish a disjointed memoranda of his visit. Yesterday, Colonel Jarrott, Mayor of East St. Louis, proceeded to the house with several other gentlemen. They returned home, convinced that there was something in it. Here are some notes of one of the party:

Leaving the city of Illinoistown in our rear, we took an easterly course from the turnpike, and soon discovered the house occupied by a Mr. Vital Bennett. The house is one of those rural edifices which may be seen in all farming communities throughout the State of Illinois. We passed through a narrow gate, and were soon greeted by the fierce bark of the faithful watch-dog, who seemed disposed to dispute our passage. The house is a small frame building, composed of two rooms and a garret overhead. We were greeted at the door by a sweet little girl of twelve summers, who said, "Come in, gentlemen, and see the spirit." Taking a seat in the neatly-furnished parlour, and feeling ourselves at home, we laid our things outside and hung our outer garments on a nail. Engaged for a moment, we turned around, and our garments had disappeared. What had become of them? No one could tell; only they are gone. Entering into a conversation "with the spirit," we were told who we were, where we came from, and what our business was. Little Hattie, the child of Mr. Bennett, is the only person who can see the wonderful spectre, whom she defines as being a child of apparently about twelve years of age, dressed in a blue merino frock, with furs, bonnet, and cloak. Clothes, articles of furniture, barrels of flour, and in fact,

every movable object within the house, has been removed from its position. Doors are opened, unhung and removed; lights blown out are re-lighted; garments on the family are repeatedly pulled and handled, and something is awaiting a demonstration; and—

Here our communication breaks off.

Such being the position of matters, no doubt the house will be haunted by hosts of visitors. The family is described as a simple, rural household, and totally unable to understand the so-called manifestations themselves. During the day, it is said, quite a large party will visit Mr. Bennett's from East St. Louis.

An explanation of a haunted house can generally be found other than that furnished by the lovers of the marvellous and supernatural, but in the meantime the house on the Belleville Road promises to become as famous as the house at Waterdown. A child's spirit in blue; laughing, talking, pulling one's clothes, rattling furniture, blowing out lights and re-lighting them again with its pretty little fiery electric lips. Here is a sensation that should awaken all the curiosity of the St. Louis Spiritualists, and which beats *Harper's Magazine* story all to nothing.

We await further developments.

#### SWEDENBORGIANS AND SPIRITUALISM.

THE Rev. Dr. Bayley, of the Swedenborgian Church, in a recent letter to *The Daily Telegraph*, states:—"The practice of seeking intercourse with spirits is condemned by New Churchmen because it is condemned in Scripture, and by the experience and admonitions of Swedenborg—not because of any finality connected with Swedenborg. There is no finality in spiritual truth, any more than in natural truth, but real wisdom can only come by walking in the paths of order." It would almost be supposed that Dr. Bayley is sufficiently acquainted with the Bible to know that his statement is just the opposite to the facts. The Jewish Church was a spiritualistic administration, of which the Levites were the mediums, and, latterly, the prophets. The communicating spirit, or spirits, styled, "Jehovah," was a "Jealous God" and manifested through jealous mediums. This is the secret of the broad denunciations that were fulminated against all who passed by the established mediums and sought communication with the spirit world by private means. In the New Testament dispensation, this law of restriction was superseded, and ample directions are given for the guidance of mediums and the proper exercise of "spiritual gifts," the *developement of which was the object of the Primitive Church*. We may ask, have Swedenborgians a different Bible from other people, that they can so grossly misrepresent its facts and teachings? Swedenborg, in legitimate fulfilment of New Testament duty, communicated with the spiritual world in a most extraordinary and successful manner; but he also borrowed an obsolete paragraph from the Mosaic Law, and forbade others doing what he so ardently prosecuted. Spiritualists pay more respect for this great seer than the Swedenborgians do: for the former discard his inconsistent precepts while they endeavour to follow his illustrious example. What does Dr. Bayley mean by "Walking in the paths of order?" Is it a side thrust at a principle which he dare not attack face to face?

#### PRACTICAL SUGGESTIONS.

To the Editor of the *Medium and Daybreak*.

For the further diffusion of the facts, philosophy, and principles of Spiritualism, I beg to offer, for the consideration of your readers, the following suggestions,—viz.:

1.—That every earnest Spiritualist should purchase as many copies, weekly, of this paper, as the length of his purse will permit, and distribute them in all public places in his vicinity—such as clubs, working men's institutes, reading and news rooms, coffee houses, dining rooms, &c.; so that each copy thus distributed might be the means of conveying knowledge of Spiritualism to many persons.

2.—That a subscription should be set on foot to enable small tracts of a convincing nature to be printed; the matter being furnished *con amore*, and distributed gratis in the street.—I am, Sir, yours truly,

THEO. D. TAUNTON.

[Our publisher has on hand a considerable stock of *Daybreak*, which he offers at 3s. per 100. They would do well for distribution. He has also other tracts, from 1s. to 2s. 6d. per 100; but, unhappily, they are seldom asked for. Mr. Taunton's proposal, if carried out, would stimulate into life the useful work of scattering tracts.—ED. M.]

The result of the appeal on behalf of Mr. Marshall, the well-known medium, who is at present in needful circumstances, has called forth some responses: Mr. Bielfield, 5s.; Mr. Sherratt, 5s.; Mr. Coleman, 5s.; Miss Houghton, 5s.; A Well-wisher, per Miss Houghton, 20s.; Mr. Underwood, 3s. Those who desire to aid had better forward their contributions to Mrs. Marshall, 29, Sharland Road, Bristol Gardens, Maida Hill, W.

#### CASES OF LEVITATION.

In his discourse on Sunday evening, at the Cavendish Rooms, Mr. Peebles mentioned a case of levitation that had taken place at the house of Mr. Childs, Offord Road. Mr. Childs' brother was the subject of this extraordinary manifestation. In the dark room the medium was entranced and carried up to the ceiling, when he took a pencil from his pocket, and wrote a name on the ceiling. After descending he awoke up, and did not know what had happened, till the light confirmed the matter thoroughly.

A few evenings ago, as Mrs. Burns and Mr. Shepard sat for manifestations, some remarkable phenomena were experienced. The small table was first moved from off the ground without any one touching it; then a medical prescription was given; and Mr. Shepard exclaimed, "They are moving my chair." This took place in the light. After the room was darkened, Mr. Shepard felt himself touched very forcibly, and he was lifted some distance from the ground. After several attempts, he said, "Take hold of my chair, they are hoisting me;" his voice indicating his elevation. The spirit-light revealed his position, and Mrs. Burns caught the chair (which was suspended in the air) with one hand, and felt Mr. Shepard's boots with her other hand. He was carried right across the room, and placed over the end of a couch.

In private families some of the members are occasionally subject to this wonderful manifestation, which indicates a strong degree of mediumistic power.

#### SPIRIT VOICES.

AFTER the levitation of Mr. Shepard had been accomplished, Mr. Peebles entered the room. A number of spirits presented themselves in the dark, and commenced a brisk conversation with the three sitters in the audible voice. Mr. Peebles talked with a very elevated spirit named "Josephine." "John Knox" talked to Mrs. Burns, and introduced himself by singing a verse of "Ye Banks and Braes o' Bonnie Doon." Mr. Shepard had to listen to the unintelligible oration of an Indian, which amused him considerably and kept him in continual laughter. Three spirit voices and three human voices were engaged simultaneously on different subjects and in very different moods. "John Knox" spoke of his past sufferings on account of his harshness and injustice in earth-life; he talked to each of the sitters, and was jealous of the attentions paid to the lovely "Josephine," who placed a wreath of spirit-flowers round Mr. Peebles' neck. These flowers were seen both by Mr. Shepard and Mrs. Burns.

#### THE PHILOSOPHY OF MAGIC.

ON April 7th, at the reception at the Progressive Library, Mr. Kenneth R. H. Mackenzie read a paper on the above subject, of which we are not able to give any definite account. The musical accompaniments of Mr. Shepard were, however, quite wonderful. Before the lecture commenced he played, in grand style, the celebrated incantation scene from *Der Freischütz*. At a pause, where the lecturer was about to speak of the influence of the Druids in matters of philosophy, Mr. Shepard gave the "Druids' March," from *Norma*, with as much power and aptitude as if he had rehearsed the part for months. At the conclusion, Mr. Mackenzie spoke of "Imagination;" and again called upon the Musical Medium, when an original composition was immediately improvised of the most imaginative and fanciful description. The more that is seen of Mr. Shepard's musical performances, the deeper is the conviction that he is guided by powers quite different from the usual acquirements of tuition and practice.

#### SPIRIT LIGHT.

ON Saturday evening last, as we sat in total darkness, for communication with our spirit friends, a great many spirits were distinctly seen; a departed member of the family, came and kissed her daughter on both cheeks. The spirit light was so powerful, that Mrs. Burns could distinctly read the titles on the backs of the books in the book-case, on the other side of the room. It is proper to mention here, that myself and another non-medium, were not conscious of the spirit light, but two clairvoyants who were present in their normal state, corroborated each other, as to the spirit light and its (to them) serviceable effects.

J. BURNS.

MRS. MAIN'S circles are kept up with her usual liberality and perseverance. Many have had occasion to thank the devotedness of this excellent woman.

Spiritualism was never in such a prosperous condition in this country as it is at present. Mediums of a high grade are being continually developed; and a greater amount of attention is being paid to the intellectual and moral issues of this great movement.

Please observe that Mr. Morse will deliver a lecture under spirit influence in the hall, Corporation Row, Clerkenwell, on Thursday evening, April 21, at eight o'clock. Mr. C. W. Pearce in the chair. Subject: "Spiritualism; its use and tendencies."

THE CIRCULATION OF THE MEDIUM, AND  
TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating this paper, and submit the following Scale of Subscriptions:

One Copy Weekly, post free,	2d.
Two Copies Weekly, " "	3d.
Five Copies Weekly, " "	6d.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

Wholesale Agents—F. Pinnan, 20, Paternoster Row, London, E.C.; Haywood & Co., 335, Strand, London, W.C.; John Haywood, Manchester; James McVicar, 80, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

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## MEETINGS DURING THE WEEK.

FRIDAY, APRIL 15 (Good Friday), No Seance at 15, Southampton Row.  
SUNDAY, APRIL 17, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Subject: "The relations of Spiritualism to Social Life," introduced by Mr. Harper. Service at 7 p.m., conducted by Mr. Peebles.  
NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6, 30, HALIFAX, at 11 a.m. and 7 p.m.  
MONDAY, APRIL 18, Developing Circle at 15, Southampton Row, at 8 o'clock. Admission 1s.  
TUESDAY, APRIL 19, Singing Choir at 15, Southampton Row, at 7 p.m.  
WEDNESDAY, APRIL 20, Concert Seance at 15, Southampton Row, Mr. Shepard, Musical Medium, at 8 p.m. Admission 2s. 6d.  
THURSDAY, APRIL 21, Social meeting at 15, Southampton Row, at 8 o'clock. Corporation Row, Clerkenwell, at 8 o'clock. Mr. Morse, will lecture under Spirit Influence. Mr. C. W. Pearce in the chair. Subject: "Spiritualism; its use and tendencies."  
FRIDAY, APRIL 22, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trace-Medium. Admission 1s.  
\*\* We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 15, 1870.

## A GREETING FROM A BROTHER.

FRIEND BURNS,—Deeply interested in the dissemination of the principles of Spiritualism in this and all countries, you will permit me to congratulate you upon the appearance of THE MEDIUM AND DAYBREAK, as a weekly issue. It is often said that demand brings supply; and considering the rapid progress of Spiritualism as a phenomenon, and a philosophy with its legitimate enlightening and saving influences, I am certain that the times demanded such a weekly periodical. Its neat pleasant face is attractive, and the matter in the copy before me exceedingly interesting. If I do not greatly mistake the tone and temper of English Spiritualists and investigators, it will be enthusiastically received and liberally sustained.

The Spiritual Magazine, Human Nature, and The Spiritualist as monthlies, are all doing a noble work, each in its own way—and now, THE MEDIUM AND DAYBREAK comes in all alive with the enthusiasm of its projector, to lay each week the reports of facts before the people, and the ripening harvests at the feet of the angels.

Though few attend the birth of genius, though all newly-conceived truths are cradled in mangers, and though no one appreciates the martyr souls, who take advanced positions, or advocate unpopular truths, a golden future will certainly bring them the recompense of a rich reward; no good effort is in vain; God permits no noble purpose to be lost in the universe, so divinely aglow with his holy presence,

" Men saw but thorns on Jesus' brow,  
While angels saw the roses."

Truth, though disappearing for a moment, or an era even, under some adverse wave, is a good swimmer and sure to reach the sunny shores of immortality. While ardently hoping, then, I prophesy for THE MEDIUM abundant success. Lift up your heads, oh, faithful workers all, for your redemption draweth nigh.

Most truly, J. M. PEEBLES.

## THE MEDIUM.

The most significant fact in the history of Spiritualism during the past week has been the publication, wide diffusion, and cordial reception of THE MEDIUM. Through the munificence of a kind and truth-loving lady, thousands of Spiritualists have had the privilege of consulting THE MEDIUM free of charge. This good act has not fully exhausted itself; and we hereby make the offer to give away a few hundred copies on the following terms. For every penny which we receive, with the name and address of an inquirer, we will forward by post, gratis, a packet of THE MEDIUM. We therefore solicit our friends to be so kind as to send us lists of persons favourable to Spiritualism, but who are unacquainted with its literature, and we will send a packet of papers for every penny we receive to defray postage. We hope this good work will not only be continued, but will increase. This depends entirely on the benevolence of the friends of Spiritualism; and we are full of trust that liberal souls, who can well afford the luxury of doing good, will add their contributions to the slender treasury, which sustains the object we now refer to.

## HELP "THE MEDIUM," AND HELP YOURSELF.

THE MEDIUM has already a larger circulation than all British periodicals on Spiritualism put together; and we offer the facilities which it affords as an advertising Medium for respectable tradesmen who are Spiritualists. Our experience has been, that, as a body, Spiritualists are a superior class of men and women; devoted to truth, and, therefore, honest; lovers of mankind, and, therefore, likely to do to others as they would prefer being done to. Such being the case, it is a matter of policy that purchasers and sellers should do business with Spiritualist tradesmen whenever it is practicable. We feel assured that this system would be much more widely practised if the addresses of such tradesmen were known. To remedy this social defect we propose to open a column as a BUSINESS DIRECTORY; each card to occupy two lines, and the names of towns to be arranged alphabetically in the manner indicated below. For this service we propose the scale of one guinea for fifty-two insertions of two lines, or less, each; or 10s. 6d. per line extra; but we would prefer a greater number of the smaller size. We hope to receive a few of such from each town where our paper circulates, and doubt not but the experiment will give ample satisfaction.

## BUSINESS DIRECTORY.

DARLINGTON.—JOHN HODGE, Tea Merchant, Prospect Place.  
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KIRKBY.—D. W. WEATHERHEAD, Grocer, &c., Lowgate.  
LONDON.—J. BURNS, Bookseller and Publisher, Progressive Library, 15, Southampton Row.  
LONDON.—T. EVERITT & SON, good, but not expensive, Clothing Establishment, 26, Penton Street, N.  
LONDON.—GEORGE WILSON, Music and General Printer, 24, Great Ormond Street, W.C.  
LLANELLY.—J. F. YOUNG, Tailor and Clothier, 4, Stepney Street.

\*\* Temperance Hotels are also eligible for this List.

## THE SPIRITUAL SIGHT.

Clairvoyance, of French derivation, signifies *clear seeing*, and is perfectly reliable within the limits of the sphere in which it is operative. There are independent clairvoyance and dependent clairvoyance. The latter, produced by the direct intervention of spirits, is coloured more or less by surroundings and the aural emanations of such grades of immortals as conspire to induce this comparatively clear vision at irregular intervals. Symbolic pictures and psychological presentations, bearing a certain undefined relation to, are often mistaken for this, priceless gift. These are unreliable. Dependent clairvoyance varies in degree and exactness of vision. With certain individuals, clairvoyance is a normal faculty. They were born with open vision. This was the case with Abraham James, Dr. E. C. Dunn, and, if we mistake not, with that most distinguished of all American clairvoyants, Andrew Jackson Davis. It is true also of noted English seers and seeresses. In Scotland inner vision is frequently termed "second sight." This gift looms and gleams all along the historic ages. The ancient seers of India sung praises to the gods whom they saw winging their

way through the concentric circles of the heavens. The old prophet of the Hebrew scriptures and his servant beheld the shadowy hosts that peopled the ethereal regions; the Woman of Endor saw and described the anointed Samuel; Moses and Elias were visible to the disciples who witnessed the Transfiguration upon the mount; Jesus, by this clairvoyant power, "Knew what was in man;" the heavens opening to Peter and Paul, they saw things not lawful to be uttered; and John, when upon the Isle of Patmos, the invisible world becoming clear as a crystal sea, saw angels robed in white, wearing golden girdles, who, joining with the harpers, sang "a new song."

God has not changed—divine laws have not changed—then why not these Spiritual gifts to-day? The most incontrovertible testimonies, with volumes of evidences from living men and women, prove that these gifts are in existence, and practised to a greater or less extent by all enlightened nations. History abounds in them. Literature is constantly enriched by their wealth; while poesy is ever garnering Spiritual glories. The American Longfellow, who made the tour of this and Continental countries last season, sensibly says:—

"The stranger at my fireside cannot see  
The forms I see, nor hear the sounds I hear;  
He but perceives the shadows, while to me  
All that has been, is visible and clear."

S. P.

#### UNWORTHY OF SPIRITS.

It is often said by the opponents of Spiritualism that the moving of furniture, the producing of rappings, and all physical manifestations are utterly unworthy work for immortal intelligences. Will such consult the following passages of "Sacred Scripture?"

"At the same time spake the Lord by Isaiah, saying: go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot; and he did so, walking naked and barefoot."—*Isaiah, xx. 2.*

"And the Lord came down to see the city and the tower which the children of men builded."—*Genesis, xi. 5.*

"And it came to pass that in the morning-watch, the Lord . . . took off their (the Egyptians) chariot-wheels that they drove them heavily." . . .—*Exodus, xiv. 24, 25.*

"And Gideon said unto God, if Thou wilt save Israel by my hand; behold, I will put a fleece of wool in the floor, and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that thou wilt save Israel by my hand."

"And it was so, for he rose up early on the morrow and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water."—*Judges, vi. 31, 37, 38.*

Now then, if the Lord, according to the Scriptures, commanded Isaiah to go barefoot and "naked"—came down to examine a "tower," that men had built—took off the Egyptians' "chariot-wheels," and wet Gideon's "sheep-fleece," it certainly should not be considered either undignified or unworthy of exalted Spirits—our immortal brothers—to lift furniture, and "rap out" communications in demonstration of immortality. Anything that can subserve Divine use, or tend to the amelioration and Spiritual enlightenment of humanity is by no means unworthy of an angel from heaven.

Mr. Galloway of Newcastle, delivered a lecture on Spiritualism, in the Temperance Hall, Weir's Passage, Somers Town, on Sunday morning April, 3rd. The audience was small, but the lecture was interesting, and a useful discussion followed it.

#### "GONE BEFORE."

There's a beautiful face in the silent air,  
Which follows me ever and near,  
With smiling eyes and amber hair,  
With voiceless lips yet with breath of prayer,  
That I feel, but cannot hear.  
There's a beautiful region above the skies,  
And I long to reach its shore,  
For I know I shall find my treasure there:  
The laughing eyes and amber hair  
Of the loved one gone before.

Next week we propose giving an engraving and biographical sketch of Mr. Peebles.

Mr. Peebles' subject on next Sunday evening will be, "The Origin of Modern Spiritualism in America; its Progress and Future Destiny."

#### A CURIOUS TEST OF IDENTITY.

AT Mr. Morse's *seance*, at the Spiritual Institution, 15, Southampton Row, on the evening of Friday last, the medium was, in the first instance, controlled by a spirit that had manifested previously, and was readily recognised by his manner. He had been a strolling player while in the body, and was now advancing much in spirit-life, though for the first ten years after his departure from earth-life he had made but little progress. Amongst many humorous remarks, he uttered thoughts of great beauty, and embodying important truths. The second control was very partial: the spirit spoke through the medium in a low, faltering, gentle voice. He said, "This is the first time I have controlled a medium. I have nothing new to say, but would state that the scene which presented itself to me as I entered spirit-life was grander than I had conceived of. I come to add my testimony to the truth of Spiritualism. I heard little of it while in the flesh; and though I did not like it outwardly, yet inwardly I liked it. I died the second week in February of this year. My name, John Best, Chriselton Lodge, Chester." The reporter had written the name of the lodge "Crystalton," when the medium felt his right arm and hand so severely cramped that he could not move them, he motioned for a pencil, which was placed between his contracted and rigid fingers, when he wrote out, automatically,

*Chriselton Lodge  
Chester,*

This is a fac-simile of the writing. The pencil leaned so heavily on the paper that the writing was embossed on the opposite side in high relief; hence the broad character of the lines in the above copy. We shall be glad if our readers will investigate this case, and report their discoveries. It would be interesting to know if such a person existed, and if the above specimen resembles his handwriting.

After this manifestation, the guide of the medium controlled him, and gave a most intellectual lecture on the necessity for catastrophes in the physical and moral world. Some people might deprecate a discussion or dispute between two well-known Spiritualists, but he said it would all end in good, and put men in their right places.

#### PLANCHETTE MESSAGES.

DEAR SIR,—I now send you a copy of another *Planchette* writing from our controlling spirit Luos, who has become, through progressive development, an Angel of Light, for at one of our sittings the *Planchette* wrote out: "Luos est un Angi qui tâche toujours de soulager des âmes malades. Ellen esprit guardian de Marie de Steherbinine" who is an excellent medium, and forms one of our initiatory circle.

#### PLANCHETTE SEANCE.

Mediums: Mrs. Col. Boyd and Mrs. Kyd.

Q. Please, dear Luos, be so kind as to write a few lines on "Grief and its compensation."

A. Grief, and all its earthly troubles and trials, are necessary for the development of those qualities of patience and virtue, which fit the spirit for the enjoyment of the higher life, to which it attains on leaving the earth-sphere, when it will awake to the consciousness and perfect conviction, that not one sorrowful experience was more than requisite for the well-being of the soul in the hereafter, and the remembrance of those light afflictions, endured but for a moment (as it were) will fade away as a fitful dream, and only leave a grateful sense of joy and satisfaction, which will be more than a compensation for the varied inequalities of mortal existence,

Luos.

Q. What do you think of all these new Spiritual books we have just received from America?

A. Interesting and highly instructive works are being continually sent into the world, for the edification and advancement of you mortals, and you will do well to read, mark, learn, and inwardly digest the Spiritual and heavenly truths they contain, for more edifying are the modern exponents of the glorious new dispensation than the old

Jewish traditions and fables, men have relied on for so many ages, as being divinely inspired.

LEOS.

Q. What do you think of W. Howitt's attack upon Spirits and Spiritualism, as embodied in his writings in *The Spiritual Magazine*?

A. All envy and spite. He sees that the Spiritualists do not teach the doctrine that he has *considered* to embrace true Christian ideas according to the teaching of the Swedish Seer, Swedenborg, of whom he is a zealous follower and devoted admirer.

LEOS.

I was not aware that W. Howitt was a Swedenborgian.

A. K.

## NEWS FROM NOTTINGHAM.

To the Editor of *The Medium and Daybreak*.

DEAR SIR.—Allow me to congratulate you on the very appropriate name and improved appearance of our little friend, *THE MEDIUM*. I hope it will receive that extended circulation which it so well deserves. I will now, with your permission, make a few remarks upon the progress of Spiritualism here, which (should they prove acceptable) I may continue from time to time.

In the first place, I would just correct a little error you made in reference to the holding of the Lyceum session. We commence at Two o'clock, and close at Four o'clock. We also have a public meeting every Sunday evening, at the Lyceum, at 6.00, of which I will say more shortly. There are also several houses open to the public on Sunday, and several week-day evenings, that have been largely attended, there having been as many as forty and fifty persons crowded into them, and, I am told many have been unavoidably refused admittance. I think, at the present time, Spiritualism is making rapid strides; and that a public lecture from Mr. Burns or Mr. Peebles would be productive of much good. Last Sunday evening we had a very good attendance at the Lyceum, when an excellent address was given through Mrs. Hitchcock, on "The Uses or Object of Spirit Communion;" and criticising in a most severe manner the position of the existing religious denominations. The spirit influence pointed out the difference of the Primitive Churches, who possessed the power of healing, &c., and the dead formalities of the present churches. It also shewed the great amount of diseases which now exist, and the enormous amount of money that was wasted in supporting a class of individuals which Spiritualism was destined to greatly diminish. It also spoke in an enthusiastic manner of the power and usefulness of that much beloved and respected brother, who is about (we sincerely hope) to visit us, Dr. Newton.

It evidently gave great satisfaction to several strangers, who eagerly applied for a number of *THE MEDIUM*; and two or three, who it was thought came to ridicule, went away, I think, to reflect and digest the great truths they had heard. I might say that this medium has been used with her eyes open, which, I think, has a better effect. Should you consider these few imperfect remarks worthy of insertion in *THE MEDIUM*, I may become a medium of information from the Nottingham Progressive Lyceum.—Yours truly,

JAMES ASHWORTH. Assistant Secretary.

209, St. Ann's Well Road, Nottingham.

April 12, 1870.

P.S.—I may inform you and your readers that the members of the Mutual Improvement Class, held every Friday evening at the Lyceum, at eight o'clock, intend holding their third half-yearly party on Good Friday, at five o'clock.

COWMS, NEAR HUDDERSFIELD.—Mr. W. Broadbent writes:—“We are scarcely in a condition to inform you of the number of Spiritualists in our neighbourhood, but we have now five circles within a very little distance; and we have formed ourselves into an association called the Cowms Association of Progressive Spiritualists, and we meet every month at 2.30 in the afternoon.” Mr. Broadbent does not name the day on which the meeting takes place, but we suppose it will be the first Sunday in each month.

## “THE SPIRITS IN PRISON.”

On the 3rd inst. a *seance* was held at the residence of Mrs. Ayers, in the east of London, when two undeveloped spirits attended, having been attracted by the light of the mediums. As described by a clairvoyant present, they were habilitated in robes of night, while the eyes of one of them shone like balls of fire, and his visage seemed ulcerous (probably an earth-mark). The constant cry of this poor spirit was, “Lost! lost!” The other visitant, having procured the aid of a more advanced spirit, spoke through Mr. L., a trance-medium. He said he had been a gambler, frequenting the Haymarket; but, years ago, having become weary of a wicked, dissolute life, he committed suicide by leaping from the parapet of Waterloo Bridge. On regaining consciousness, he found himself in a dark abyss. Hope, peace, love fled from him; and horror and despair seized upon his being. Spirits of hideous form approached and inquired what he wanted in their region; and he was introduced to society suitable to his condition. Since then, unmitigated misery had been his portion. He had revisited his old haunts, inciting his former associates to deeds of darkness; but this course he resolved to abandon, having now taken the first step in progression.

## THE SUNDAY CONFERENCE.

No doubt the pouring rain and hail deterred many from finding their way to the Cavendish Rooms, in the afternoon of Sunday last; yet, audience was an increase on the former Conference, and good speaking and harmony prevailed. Mr. Swinburne was voted to the chair, and called on Mr. Peebles to introduce the subject: “The superiority of Spiritualism over every other form of religious organisation.” The speaker amplified three points in elucidation of his subject. First: It gives the noblest and broadest idea of God, as an unchangeable, loving and all-wise Father, who never hated nor was displeased with man, needing no atonement to reconcile him to man; but Spiritualism pointed out the path by which all mankind were being continually reconciled to God. Second: It gives the best idea of man, God's child, under all forms. Spiritualism discovered the nobility and divinity of man, and thus a powerful means of elevation and redemption from downward courses. Third: It is superior to all other forms of religion; for it is based upon living tangible facts, while other religions build upon past facts. It was therefore, as much better than the old systems, as living, present bread was superior as a means of nutriment to a dry history of old bread. Religionists of the present day were starving their souls on the history of bread.

J. Burns approved of Spiritualism, because it was free, and dealt its teachings through the experience of its pupils. It was, therefore, scientific, and gave a firm ground for our conceptions of the future and present religious duties.

A stranger said he found all the advantages of Spiritualism in the New Testament teachings.

Mr. Bertram saw in Spiritualism the religion of the future. He could not agree with the exploded dogmas of original sin and the atonement. Spiritualism was the religion of our own souls and endowed us with feelings of liberality towards the opinions and failings of our brothers.

Mr. Harper, of Birmingham, said, that to him, Spiritualism was in correlation with all the conditions of existence, and was superior to all other forms of knowledge on religious subjects. It was to him scientific righteousness, and the nearest cut to purity, and a fulfilment of the possibilities of his nature.

Mr. Harper will open the Conference next Sunday. Subject: “The relations of Spiritualism to social life.”

## INSPIRATION.

On Sunday evening, the 3rd inst., the subject chosen by Mr. Peebles for his discourse was “INSPIRATION.” He began by declaring that one of the old inspired prophets had said, there is a soul in man, and the inspiration of the Almighty giveth it understanding. He also said, that one of our most highly developed seers had declared that all truth is immortal, and must exist for ever, while all error is mortal, and must ultimately perish from off the face of the earth; and it matters not, though a theory or dogma be as ancient as the first page of history, that theory, to be immortal, must harmonise with the established laws of nature; all else, he said, must pass away into the shades of everlasting obscurity. He supposed that the infinite presence, whom we term God, animates all universal existence, from the lowest monad, to those solar worlds that no human instrument has yet caught a glimpse of God's presence fills all space. He then defined the exact meaning of the word “Inspiration,” which, he said, was derived from the Latin word *spiro*, I breathe, and with the prefix meant, literally, an influx or inward breathing; and he now used it in the sense of an inbreathing of truth from the all perfect Father of our existence. It is sometimes said, that with the Apostles and the Evangelists, the founts of inspiration were closed, in fact, the whole Christian world believed that Deity had exhausted Himself, that God had ceased to work, had ceased to inspire, and, finally had stepped outside the universe, and left men to feel their own way. He said that the people of modern days possessed, and acted upon certain ideas, which made the people of England just as worthy to receive inspiration as the inhabitants of Judea, and that those inspirations should be just as sacred as those vouchsafed to the people of Israel. Some people, Mr. Peebles said, would have us believe, that not only is the inspiration of the Bible sacred, but that the very paper, the print, type, and binding was sacred; but he declared that much that the Bible contained required no inspired pen; its historical chronicles, its collection of proverbs need not necessarily be inspired; but that its inspiration lives in those facts of mediumship, those healings of the sick, those trances, and those visions, with which it abounds. Mr. Peebles went on to say, that the quality and kind of inspiration was in strict accordance with the tone of the organisation through which it passed, and that we shall have perfect spiritual manifestations, and communications with the spirits of those made perfect, only when those spirits have perfect organisms to control. Mr. Peebles then hastily sketched some of the conditions of organisation which were necessary to make a perfect inspirational medium. One of these, he said, is the fulness of the top part of the head, which always exists in inspirational mediums; and he cited a few instances in which that type of head was found together with inspirational powers—particularly the head of Socrates, a bust of whom he had seen in the Museum of Naples, and which had been dug up from the ruins of Herculaneum. From its age and finish he considered this bust must be a very good portrait, if not the actual one for which Socrates sat, and it shewed this peculiarity of form, in the higher regions of the head, in a marked degree. Most of the modern religious dogmas, he contended, could not be from inspirational sources, inasmuch as they were continually contradicting themselves, and being contradicted. He instanced the dogma of eternal punishment for those who died without being admitted into the Church, or who had died without what was called repentance. He cited the familiar

case of Abraham Lincoln, who had never been a member of any church, who died in a theatre, and whose last thought was a theatrical one: and yet, though he died in a condition which, if the dogma were true, would consign him to endless torture, nobody dared to think, much less say, that the wise, the good, and martyred President could be otherwise than one of the blessed in the spiritual world. He concluded by exhorting those who had mediums in their families not to hide these gifts, but to make use of them and multiply them. Those who hid their mediumship within the boundaries of their own immediate circle, he considered, were as much misers as those who concealed their gold. For himself, he considered the truth of Spiritualism the most important of all truths; and by the help of God and His holy angels he meant to be faithful to his trust, and meant to work in the dissemination of those truths by tongue and pen, and to wear his body out in their service; and he asked his hearers to take those thoughts home with them and put them into practice, that others might see their good works and thus glorify God.

KEIGHLEY, YORKSHIRE.—At the expense of a resident Spiritualist, a building is being erected here for the use of the Spiritualists. A school is to be established, as well as meetings; and the principle of the Children's Lyceum will be introduced.

A letter from Mrs. C. H. Spear, dated Sacramento, California, informs us that Mr. J. M. Spear and herself are well and busy. She has been presenting petitions to the Legislature on the Woman's Suffrage question, and addressed the Senate on the subject. Mrs. Spear begs her friends in England to have patience with her as to correspondence, her time being so much occupied.

Our good old friend, George Hedley, of Halifax, passed on to the higher life on the 3rd inst. On the note intimating the fact is the sensible motto, "Not dead, nor sleeping, but gone to the Summer Land."

A correspondent asks how the Crystal should be held in order to see spirits. Some prefer the light, others hold it in a shady place, but we would be glad to have some practical information on the matter from Crystal seers.

Mr. Home will give four readings in the Queen's Concert Rooms, Hanover Square, commencing on the 27th inst. They will be continued weekly till the series is finished.

Mr. Shepard's Musical Seances, at 15, Southampton Row, on Wednesday evenings, are attracting a greater amount of attention as they become better known. Another series is contemplated; and ladies who do not go out in the evening would be glad of a morning concert. We understand that arrangements might be made, if a sufficient number of tickets were taken to warrant the attempt.

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### Opinions of Critics and the Press.

#### A MUSICAL WONDER.

Last Wednesday evening, Mr. Jesse B. H. Shepard gave a private musical entertainment in the elegant and spacious parlours of Mr. J. S. Welch, on First-street, which were kindly placed at the artist's disposal by the latter gentleman. A number of gentlemen of this city were present, among whom were the following—Rev. J. Nelson, Rev. Dr. Bates, Mr. A. Hyde, Mr. A. H. Heer, Colonel Sano, Mr. Tasker (organist of St. John's Church), Mr. Newman, and Mr. Nichols. Mr. Laurence and Mr. Hosmer, from Washington, were also present. The entertainment consisted of several brilliant musical compositions, executed on the piano, which he occasionally accompanied with his voice. To say what Mr. Shepard is would be a difficult task, to say what he is not even more difficult. He combines within himself the qualifications of composer and performer. He possesses such a rich store of music that we are at a loss how to impart any adequate idea of the extraordinary talents of this favoured son of Apollo. He performs without the aid of written music—of which he possesses no knowledge—the most difficult and intricate pieces of composition, running through whole operas with a precision and execution which is beyond human comprehension. In his operatic pieces the hearer imagines he is listening to a complete orchestral accompaniment; such is the fertility of his musical imagination, that harmony, rich, sweet harmony, issues forth beneath his touch, sparkling in all the beauty and clearness

Of music dropping from a wreathed shell.

We shall do very imperfect justice to the genius of Mr. Shepard if we fail to consider the number of exquisite and beautiful pieces which he improvised for the occasion. These productions, which we were assured were entirely unpremeditated, were characterised by clearness of well-arranged design, and the utmost tenderness of melody and expression, which carried on the interest of hearers in one uninterrupted succession of pleasing emotion; now in arduous scenes of soft repose and luxurious enjoyment, and again amid the "darest convulsions and throes of nature," in which "he rides the whirling wind and directs the storm." Under the sublime influences of his divine enchantment one could imagine himself living at the time when

The harp it had a magic power,  
For fairies hovered o'er each string,  
If played at evening's blissful hour,  
Where Cambria's minstrels used to sing.

Mr. Shepard's vocal powers are even as wonderful as his instrumental execution. He possesses one of the most remarkable falsetto voices that this or any other country has ever produced. He can run into pure soprano notes with the ease and elegance of a finished artist, and execute some of the most difficult soprano solos in a manner that would not disgrace a Pareja or a Titiens. One of the original pieces which he performed last Wednesday evening is deserving of particular mention. It opened with a grand fortissimo passage, in which his voice was made to act as an accompaniment, which it did with admirable success. Every one present was held spell-bound under the captivating influences of some of the minor passages. The crescendo and diminuendo passages were also very charming, and the piece concluded amidst a blaze of harmonies and of glittering and rapid movements, producing an effect perfectly delightful. We have neither time nor space to say more of this wonderful musical genius. The gentlemen present will each bear testimony to the truly marvellous capabilities of this young gentleman; and as he is to give a concert in the Baptist Church, corner of Congress and Gay-streets, next Wednesday evening, we would advise all for whom music possesses any charm to secure a ticket at once, as the church will undoubtedly be filled to overflowing.—*Georgetown Courier* (Washington, D. C.) January, 1869.

#### THE MUSIC OF ANGELS.

On Friday evening last, at the residence of the most hospitable Major Chorpenning, we enjoyed an entertainment rare and wonderful in this hard, pragmatic age. Jesse B. H. Shepard, a young man of twenty years, a native of St. Louis, exhibited marvellous musical gifts, acquired not by the usual years of tuition of cultivated genius upon native genius, but suddenly, untaught in the slightest degree, never having manifested talent of the kind previously. He commenced his incomparable performances upon the piano two years since, controlled by the power of great "maestri," who have left this earth and passed on to the mysterious source of the divine art. In a salon, where "a dim religious light" prevailed over shadows, all voices hushed, he sits, a nucleus of invisible shades. He seems a musical instrument himself,

MR. JESSE B. H. SHEPARD,

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(late from Paris),

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wherewith the spirit of each composer, with his own peculiar style, and "soo more," strikes the beautiful white keys and makes of the piano forte that which only genius can make of an orchestra in one—many instruments combined. One easily imagines ghostly outlined forms of Donizetti, Meyerbeer, Rossini, or Bellini bending over the sure and rapid fingers, in willing measures their brains outwrought on earth, or delighting in the expression of some exquisite and new combination, *Trovatore*, in its rich variations, most accurately and expressively performed. *Traviata*, with its pathos of tone, all the story told in sound, and that glorious overture of *William Tell*, which surely Rossini himself might have executed. Then came the shade of the great Malibran, who sang her heart out in her song, and raised to the very portals of her art-heaven her hearers, who owned her immortal, and with Catalani she sang the familiar duet from *Robert le Diable*, the distinction caused by two voices being easily recognised. The voice was that of a pure soprano, and ranged from low G to high D flat.—*Washington Gazette*, December, 1866.

#### REMARKABLE MUSICAL ENTERTAINMENT.

To the Editor of the "Chronicle" (Washington, D. C.)

DEAR SIR,—We enjoyed the privilege of attending a remarkable musical entertainment at the house of Mr. Hosmer, on Saturday evening. For two hours we had brilliant operas, and the sweet strains of simple and more homeslike melodies, all with masterly skill, and with different styles of execution, as though not one, but several players, used the instrument. The vocal music was marvellous indeed: the clear tones of female soprano singers, such as would hush an opera audience to silence, came from the same lips with the lower tones of a manly voice. Mr. Shepard thinks himself controlled by the spirits of those stars in the heaven of the musical world, and thus able to render their productions; but of this those who hear him must judge, as we aim, not to approve or condemn this belief, but to state fairly this case, and especially to bear willing testimony to the power, skill, and beauty of these performances.

General N. P. BANKS, U. S. Senator.

J. S. HARRIS, U. S. Senator.

J. F. DRIGGS, Member of Congress.

W. L. LAWRENCE, Member of Congress.

R. MALLORY, Member of Congress.

G. W. JULIAN, Member of Congress.

G. B. STEBBINS, Esq.

Sylvester Saint Etienne, in *The Messenger de Paris*, thus characterises Mr. Shepard and his singing:

This young artist, only twenty years of age, is an *éclat* superbe, and certainly one would suppose that he possessed a baritone like Verger instead of a soprano that in effect rivals Patti or Nilson. His voice is exactly parallel to that of Jenny Lind, not only in power, but in softness and expression. We have heard Mr. Shepard sing in several pieces of the *Grand Répertoire Lyrique*, particularly in the beautiful air, "Robert toi que J'aime," from *Robert le Diable*. If we had not seen the artist, we should have thought it was Patti or Murska who sang that beautiful fragment from Meyerbeer's masterpiece. The most difficult and wonderful test with Mr. Shepard is his singing, composing, and performing at the same time, which triple faculty he explains by the philosophy of spiritualism.

The general opinion of the Press may be learned from the following extracts:

"His voice is clear and full, and cannot be distinguished from that of a female soprano."

"We must admit that his clear, mellifluous, and high-ranging soprano voice completely, but most delightfully, surprised us; while his delicate and artistic touch of the piano was captivating in the extreme."

"It was a rare musical treat."

"He sang some of the most difficult airs from *Norma*, *FAvorita*, *Trovatore*, and other operas, with fine execution. His instrumental performances were equally fine: he rendered some of the most difficult passages with perfect ease, and without a false note."

"Mr. Shepard has attracted large audiences wherever he has appeared."

"The unequalled inspirational pianist, and brilliant male soprano."

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